KRAUSTUKI said:—This Manwantara associated with the Swayambhuba Manu which has been described by thee, I desire to hear in detail everything about it, Oh thou possessor of the six miraculous powers or Bhagas, tell me all about it. Tell me the measure of that Manwantara, as also of the gods; and the godly Rishis, and of those that were the lords of earth, and the king of the gods—the Indra—tell me all these exactly as they were (1—2).

MARKANDEYA said:—The measure of Manwantaras is made by the figure seventy-one; hear from me the measure of a Manwantara calculated by human standards (3). Thirty crores, multiplied twenty thousand times, and sixty seven nijutas (of years) are the measurement of a Manwantara, and not more (4). Measured according to the standards of the gods it is said to consist of eight-hundred thousand and another fiftytwo thousand (years) (5). The first was the Swayambhuba Manwantara, next the Swaruchisha, then Auttama, them Tāmasa, then Raibata, then Chākshushha. These six Manus are gone. The present is the Manwantara of the Bīhashwata Maun. The coming ones will be the five Sābarni Manwantaras,* the Rauchyā, Bhautyā (6—7). I shall tell you in detail who are the gods, at the comig on of each of these Manwantaras and Rishis and Yakshas, and the Indras and the Pitrīs (8). Oh Brahmana, the birth and the duration, and the progeny of these Manus, as also they who were their wives, and who also were their high-souled sons,—hear all this from me (9). Of the Swayambhuba Manu there were ten sons all like himself; by

* The five Sabarni Manus are Brahma-Sabarni, Dharma-Sabarni, Rudra-Sabarni, Deba-Sabarni, Indra-Sabarni. Some authorities mention another Daksha-Sabarni, and one who is simply Sabarni.
whom this world with all the seven islands and mountains are
inhabited (10). They entered into this world, each one into a
separate continent, consisting of oceans and mines. In the
Tretayuga, at the time of the first or Swāyambhuba Mawantara,
was the earth thus occupied by the sons and grandsons of
Priyabrata, the son of Swāyambhuba Manu. Of the mighty
Priyabrata was a daughter born unto Prajāhati (11—12). That
girl, endued with the six great virtues of kindness &c, bore two
daughters and ten sons to the lord of creatures Kardama,—
these two daughters bore princes in their womb (13). Their
ten brothers were mighty personages, even like unto the lord
of creatures in prowess. They are Agnidhra, Medhātithi,
Bapushmān Jyotishmān, Dyutimān, Bhabya, Sabana,—these
seven. Priyabrata anointed them in due form as kings of the
seven lands. Hear from me also all about these lands. The
father made Agnidhra,—king in Jambudwipa (14—16).
By him was Medhātithi made the lord of Plakshadwipa,
in Shālmai Bapushmanta, and in Kushabhaya Joytishmanta,
in the Kraunchadvipa Dyotimanta, and of Shakāhbaya Bhabya
was made the lord. While he made his son Sabana the lord
of Pushkara (17—18). The two sons of the lord of Pushkara
were Mahābita and Dhātaki. Having divided Pushkara into
two parts, these two were installed there (19). Of Bhabya
the sons were seven, hear from me of them, by their names.
Jalada, and Kumāra, and Sukumāra, and Baniyaka and
Kushottara and Medhābi and Mahādruma, who was the
seventh. He (i. e. Bhabya) made countries called after
their names (20—21). Similarly of Dyutimān there were
seven sons, hear of them from me. They were Kushala,
Manuga Oshna, Prākāra, Arthakāraka Muni, and Dundubhi,
who is described as the seventh. And after their own
names were countries established similarly in Krauncha-
dwipa (22—23). In Kushadwipa also the different king-
doms were marked by the names of the sons of
Jyotishmān. Hear of their names from me (24). They are
Udbhida, Baishnava, Suratha, Lambana, Dhritimat, Pravakara and Kapila which was the seventh (25). Of Bapushman, the lord of Shalmaladwipa, there were seven sons, namely Shweta, Harita, Jimuta, Rohita, Baidyuta, Manasa, and similarly Ketuman, who was the seventh. Similarly in Salmaladwipa also were seven kingdoms established whose names were equal to those of these princes (26—27). Of Medhatithi, the lord of Plakshadwipa, there were also seven sons, according to whose names kingdoms were marked in Plakshadwipa into seven fold (28). Of these the first is the Shakabhava continent and next Shishira, then Shukadoya, then Ananda, Shibha, Kshema, and similarly Druba (29). The law, according to the division of the castes, of the five islands commencing with Plakshadwipa and ending with the Shakadwipa, should be known as everlasting, devoid of the injunctions regarding the destruction of creatures; and they are common in these five continents (30-31). To Agnidhra did his father, O thou twice-born one, give at first Jambudvipa. He had nine sons, all like the lord of creatures. The eldest was called Nabhi, of him the younger was Kimpurusha; the third was Haribarsha, the fourth was Nabrita (32—33), the fifth was Ramya, the sixth was called Hiranya; of them the seventh was Kuru and Bhadrashwa is known to have been the eighth (34), the ninth was Ketumala; by their names were principalities established. Those places names Kimpurusha and others, with the exception of that called Himabhaya gained their objects naturally, and they were full of enjoyments which could be had without any efforts; and in them there were no reverses nor the fear of old-age and death (35—36), nor unrighteousness were there (in those continents) neither righteousness nor even (the distinctions) between good, middling, and bad; nor were there in them, any of the conditions of the four Yugas, neither the courses of women nor of the seasons (37). Of Nabhi the son of Agnidhra was born.
a son, Oh thou twice-born one, by name Rishabha. Of Rishabha was born Bhārata, the brave, and the most superior among a hundred (sons) (38). Rishabha having anointed his son as king took to the order of Banaprastha or final renunciation of the household life, and the high-souled one practiced penances, taking shelter in the hermitage of Pulaha (39). The father gave to Bhārata the southern continent of Himabha (another reading—the continent to the south of the Himalayas); and therefore from the name of that high-souled prince is it called Bhāratabarsha (40). Of Bhārata there was a son, Sumati by name, who was a righteous king, and having placed the kingdom upon him, Bhārata too went to the forests (41). By their sons and grandsons,—as also by the (other) sons of Priyabrata, was the world consisting of the seven islands, enjoyed during the time of the Śvayambhaba Manu (42). This creation is called Śvayambhuba,—the first Manwantara, as described to you by me, Oh thou superior among twice-born persons what more shall I tell you? (43).

CHAPTER XLIV.

KRĀUSTUKI said:—How many are the islands, the oceans; how many, O thou twice-born one, are the mountains, and how many are also the continents, and what are the rivers of these? What again are the measures of the great elements, and similarly of the mountain Lokāloka and the changes, the measures, and the movements of the moon and the sun. Tell me, O thou great Muni, all this in detail (1—3).
Markandeya said:—This earth, Oh thou twice-born one, is fully a hundred and a half crore (of yojana) in extent. I shall describe to you all the places contained therein, hear thou of that (4). Those islands that have been described by me, commencing with the Jambudwipa, O thou twice-born one, and ending with the Puskaradwipa, hear of them again in detail, Oh thou possessor of the eight good qualities of kindness &c. (5). The islands called Jambu, Plaksha, and then, Shamala and Kusha, and Crauncha, similarly Saka and the island Puskarra, of these, each succeeding one is double the extent of that which is named before it (6). And they are covered on all sides by the seven oceans, namely the Labana, the Dugdha, the Sarpi, the Dadhi, the Ikshu, and the Jala, of which also each one is twice the extent of the preceding one (7). I shall tell you of the position of the Jambudwipa, listen to me. It is in length and breadth a lac of yojana (8). The seven Kula mountains in this are Himabân, Himakuta, Rishabha, Meru, Neela, Sweta, similarly Singhî (9). The two great mountains in the middle of it are each a lâc of yojana in extent. Of these two, that which is towards the south and that which is towards the north, of them one is less than the other by ten thousand yojana, their height is two thousand yojana and similarly the whole extent of the base is also two thousand yojana (10—11). All the six Kula mountains enter into the womb of the ocean; and the earth here is sloping towards the south and north, and at the middle it is raised to great heights (12). Know that on the southern side of this are three continents or Barshas and similarly three on the northern side; and between them the Ilâbrata-Barsha stands as a crescent (13). Towards the east of it is the Barsha of Bhadrâshwa, and to the west that of Ketumâla, and in the centre of Ilâbrata is the golden mountain, Meru (14). The height of this great mountain is eightyfour thousand yojana; and it has entered into the earth to sixteen
thousand *yojanas*, and is sixteen thousand *yojanas* in breadth (15). Because it stands in the form of a circular plate therefore its top is thirtytwo *yojanas* in extent, and on the four sides, commencing with the east, of the four colours, white, yellow, black and red,—the four castes reside, according to their respective colours* (16—17). In this mountain are the courts of Indra and other protectors of the world, and in the centre of them all, is the court of Brahmā, which is fourteen thousand *yojanas* in height (18). Similarly below it is the Biskamba mountain, whose height is ten thousand *yojana*. In the division of sides according to the east &c., are one after another stationed the mountains Mandara, Gandhamādana, Bipula, and similarly Supārsha, adorned with trees peculiar to each. The mount Mandara has got the Kadamba tree as peculiar to it; while the distinctive tree of Gandhamādana is the *jambu* or the *janam*; similarly the Aswathwa tree is peculiar to Bipula, and the immense *Bata* is peculiar to Supārsha; and these mountains are eleven hundred *yojanas* in extent in all (19—21). The mountains on the eastern side are Jathara, and Devakuta, and Anila and Nishadha which two have run into each other (22). Nishadha and Pāripātra are situated on the western side of Meru, as in the eastern mountains similarly also in these, the extent is the same as that of Anila and Nishadha (23). On the south are the two great mountains Kailāsa and Himabān they two are extended from east to west and stand extended to the limits of the ocean (24). Similarly the mountains to the north are Srīnaga-bān and also Jārudhi; as in the south so also in the north these extend to the limits of the ocean (25). Oh thou most excellent Brāhman, these eight are called the Maryālā mountains. Himabat, Himakuta, and other mountains are at the

* The Brahmins being of white colour occupied the white or the eastern side, the Vaishya of yellow colour, the western side, the Sudra of dark colour occupied the northern side, while the Kshetrya of red colour inhabited the southern side.
distance of nine thousand Yojanas from each other, from east to west, and south to north; and are situate on all sides of Meru in the Barsha called Ilābrita (26—27). Those Jaman or Jambu fruits that grow in the Gandhamadana mountain, of the size of the body of an elephant, fall on the top of the mountain (28). From the melting of those fruits arise the river known by the name of Jambu, where is produced the gold called Jambunāda (29). She (this river) having encircled the Meru enters again into its own source, and the waters of it are drunk, Oh thou tiger among the twice-born persons, by the people of those regions (30). Vishnu exists in the Bhadrashwa as Ashwasirā, in Bhārata as the tortoise, in Ketumāla as the boar, and in the next Barsha Ilābṛtiha as fish (31). In these four Barshas objects that defeat the evil influences of stars are arranged according to the arrangement of the stars. (32).

CHAPTER LV.

MARKANDEYA said:—In the four mountains commencing with Mandāra; Oh thou most excellent among twice-born persons, the gardens that are four in number, and lakes, hear of them with attention (1). On the east is the garden named Chaitraratha, on the south the garden Nandan, on the eastern peak is the garden called Baibhrāja and on the northern mountain is the garden called Sābitra (2). The lake Arunoda is on the east, and the Mānasa on the south, Shitoda, on the west of Meru and similarly Mahābhadrā on the north (3).
Sitārta, Chakramunja, Kulira, and then Sukankabān, Mani
shaila, then Brishabān, Mahanila, the mountain Bhaba,
Sabindu, Mandara, Benu, Tāmasa, Nishadha likewise Deba-
shaila—the, great mountain to the east of Mandara, Trikuta,
Shikharādri, Kalinga, and then Patangaka, Ruchaka, Sānumān
mountain, then Tāmraka and Bishākhabān, Shetodara, Samula
Basudhāra, Ratnabhān, Ekasringa Mahāshaila, Rājashaila,
Pipātaka, Panchashaila, then Kailāsha, and the most superior
among mountains Himabat these mountains are said to be
situate on the right (or southern) side of the mountain Meru
(4—8). Suraksha, Shishiraskha, Baidurya, similarly Pingala,
Pinjara, and then Mahabhadra, Surasa, Kapila, Madhu,
Anjana, Kukkuta, Krishna, and the best of mountains Pāndura;
and the mount Sahasrashikhara, Pāripatra, with Sringabān,
are similarly situate on the west of Meru, and Biskama
is similarly situate on the other side of the west i. e. the
eastern side, of Meru (9—11). Hear of the other moun-
tains to the north, Sankhakuta, then Brishabha likewise
the mountain Hansankbha, similarly the mount Kapilendra,
and Sānumān, and Nila, Swarnasringi, Shatasringi, Puspaka,
and the Meghaparbata; Birajāksha, the mountain Barāha,
Mayura,—these are the mountains to the south of Meru.
The valleys of these mountains are exceedingly charming
(12—14). They are adorned with gardens, and lakes and
pure water; in them are born men of virtuous deeds (15).
These are as heaven on earth, more meritorious than even
heaven itself. In them there is no acquisition of fresh virtue
or sin (16). In them, it is said, that even the gods enjoy the
fruits of their righteous deeds. O thou most excellent among
the twice-born, towards the close and beginning of the winter,
in these mountains, are formed the great and beautiful habita-
tions of Bidyādharas, and Yakshas and Kinnaras, and
Nagas, and Rak̄shasas, and gods, and of the Gandharvas
(17—18). They are highly pure, and have pleasuregardens
attached to them that are pleasing to the mind,—and
similarly there are in them lakes pleasing to the mind, and of which the breeze is pleasant in all seasons (19). In these there never arises any uneasiness or want of satisfaction among men. This is the selfsame mundane lotus, described by me, of four leaves; Bhadrashwa and Bhărata etc these are its leaves on the four sides. That region towards the south, called Bhărata which has been described by me, is the place of merit and demerit (Karmabhumi) in no other place are the fruits of Karma enjoyed; in it are all laws established. For this reason are heaven, and the fruits of merit, and all births, human or hellish, and those of birds or of any other animals, attained here only by men (20—23).

CHAPTER LVI.

That foot of Nārāyaṇa which is the sure refuge of Brahmā, the cause of this fleeting world, the goddess of Ganga, who flows in three currents, proceeded from that (1). Having entered into the source of nectar and the stay of the waters; (the moon) and from there, having been purified, and attaining powers for the purification of others through coming into relation with the rays of the sun, she fell on the back of the mount Meru, and from there flowed in four channels and fell in torrents obstructed by the ends of the mountains Meru and Kuta (2). With her waters spread on all sides without any support, she fell at the feet of the mountains Mandara and others, and her waters were divided equally (4). The waters fell in four currents, on the head of four different mountains, the eastern current well noted for its
went to the garden of Chitraratha (5). And having deluged it, it went to the lake Barunoda and from there to the mountain Shitānta, and thence gradually to other mountains (6). And having descended to the earth, from mount Bhadrashwa it went (and fell) into the ocean. Similarly that current, of the name of Alakamandā, having gone to the Gandhamādana in the south, and the garden at the foot of the Meru,—Nandana, that which pleases the gods, and having by great force deluged the lake Mānasa, and having similarly gone to the peak of the Prince of mountains, and from there to all the mountains that rise in the south, and having flooded them, found the great mountain Himāgiri. There Shambhu held her, and he whose ensign is the bull (i.e., Shiva) would not release her (7—10). The lord having been worshipped by Bhagiratha, by means of fasts and praises, released her. Released from there by Shiva the flooding great river, in seven channels entered the southern ocean; and also entered the eastern in three channels; and following the car of Bhagiratha in one current flowed towards the south (11—12). Similarly that great river entered the large western foot of mount Meru, and from there under the name of Swarakshu went to the mountain Baibhrāja (13). From there the great river having flooded the lake Shitodā, having found the mountain Swarakshu went to mount Trikuta (14). From there gradually falling on the top of the mountains and finding Ketumāla, entered into the ocean called Lavana (15). Similarly having gone to the Supārshwa, at the foot of the mount Meru, and attaining there the name of Soma, she went to the garden Sabitu. Having purified that she found next the lake Mahābhadrā, from there the great river went to Shankhakuta (16—17). From there having one after another found the mountains Brishabha and others, and having flooded the northern Kurū country, she found the great ocean (18). O thou bull among twice-born persons, thus is the story of the Ganges related to you.
by me, from her entering into the Jambudwipa, as also the Barshas in due form (19). In all those Barshas commencing with that called Kimpurusha live creatures, full of happiness, free from fear, devoid of all inequalities of greater or less (20). In all these nine Barshas there are, in each, seven mountains, called the Kula mountains, and in each there are rivers flowing from these mountains (21). In the eight Barshas, O thou most excellent among the twice-born persons, commencing with that called the Kimpurusha, the waters flow from out of the womb of the earth; in Bhārata, however, water is obtained from the clouds (22). In these eight Barshas the attainment of people's objects are of six kinds, namely, those that are called Bārkshi, Swabhābiki, Deshya, Toyottha Mānasi, and Karmaja (23). The attainment of objects from divine trees that fulfil people's desires, is called Bārkshi, and that which fulfils itself is called Swabhābiki—natural Siddhi; and that which is due to the virtue of any peculiar country is Deshya; and that which is attained through the subtility of the waters is Toyottha Siddhi; and that which arises from meditation is called Mānasi Siddhi, while that which results from works of divine worship is the Karmaja Siddhi (24—25). Besides, in these Barshas there are neither mental pain nor disease, nor the conditions of the Yugas, and no works giving rise to merit and demerit; none of these are in these Barshas, O thou most excellent Brāhmaṇa (26).

CHAPTER LVII.

KAUSTUKI said:—(1) Revered One, you have in detail described to me the Jambudwipa. This has been related by the revered one that leaving Bhārata, actions that produce
from here that men attain heaven and salvation, both temporary and final; and in no other place on earth are works assigned to men; therefore O Brähman, describe this Bhárata to me fully:—what are its divisions and what its limits, as also its exact position, and O thou tiger among the twice-born, tell me also what are its mountains (1—4).

MARKANDEYA said:—Of this Bhárata there are nine divisions, of which hear from me with attention. They are to be known as existing between oceans, and unapproachable from one another (5). Indradwipa, Kasherumān, Śtāmrabarna. Gabhistiman, Nāgadwipa, likewise Saunya, Gāndharba, Baruna, and of them the ninth is this island surrounded by the ocean. This island is one thousand yojana in extent from south to north (6—7). Of that country, to the east are the habitations of the Kirata people, and to the west lie those of the Yubanas; while within it live Brāhmans, Kshetriyas, Baishyas and Shudras, O thou twice-born one! (8). They are purified by the performance of sacrifices and daily worships, and by trade and other works; and their conduct is also regulated by these works (9); and the attainment of heaven or of earthly good, of merit or demerit is also due to these works. The seven Kulāchalas here are the Mahendra, the Malaya, the Sahya, the Suktimān, the mount Riksha, the Vindya and the Pāripatra (10). Near them are another thousand mountains (11). They are of great extention and height, and their tablelands are large and pleasant. Their names are Kolāhala, Baibhrāja, Mandara, the mount Dardura, Bātaswana, Baidyuta, Maināka, Swarasa, Tungaprastha, Nāgagiri, Kochana, and the mount Pāndarā, Puspa, the mount Dujjayanta, Raibata, and Arbuda, Rishyamukkha, Sagomanta, the mount Kuta, Kritasmara, and the mount Sri, and Kora, and hundreds of other mountains; and on them are interspersed habitations divided among the Aryas and the Mlechchas (12—15).
which are drunk by them—namely the Ganges, the Saraswati, the Indus, and likewise others, the Chandrabhâga (the Chenâb) and the Jamunâ, the Shatadru, the Bitasta, (the Jhelum), the Irâbti, (the Râvi), the Kuhu, the Gomati, the Dhutapâpa, and the Bâhuda and the Drishadbati, the Bipâshâ, (the Bewâ), the Debika, the Raukshu, the Nirschira, the Gandaki, the Kaushiki, the Apagâ, all these, O Brahman, that have proceeded from the foot of the Himalayas (16—18). The Bedasmriti, the Bedabati, the Britraghni, the Sindhura, the Benwa, the Sânandani, the Sadanirâ, and likewise the Mahi, the Pârâ, the Charmanwati, the Tâpi, the Bidishâ, and also the Betrabati, and likewise the Shiprâ, and the Abarni,—all these are said to be dependents of the mount Pâripâtra (19—20). The Sone, the Mahânada, the Narmadâ, the Surathâ, and the Adrijâ, the Mandâkinî, the Dâshârâ, and similarly another the Chitarakutâ, the Chitrotpâla, with the Tamasâ, the Karamodâ, the Pishâchikâ, similarly others, the Pippali, the Srinî, the Bipashâ, and the river Bajjulâ, the Sumerujâ, the Shukimati, the Shakuli, and the Tridibâ, and the Akramu, and likewise many others of strong current have risen from the foot of mount Skandha, (another reading, the mount Riksha) (21—23). The Shiprâ, the Payoshni, the Nirbindhyâ the Tâpi with the Nishadhâbati, the Benwa, the Baitarani, and also the Sinibâli, the Kumudbati, the Korotaya, the Mahagauri, the Durga, and likewise the Antashirâ,—all these rivers of pure water, and beautiful have proceeded from the foot of the Vindya mountains (24—25). The Godâbâri, the Bhimarathâ, similarly another the Krishnabenwa, the Tungabhadrâ, the Suprayâga, the Bâhyâ, the Kâberi, and likewise the Apagâ, all these excellent rivers have also their sources at the foot of the Vindhya range. The Kritamâlâ, the Tamraparni, the Pushpajâ, with the Utpalâbati, these rivers of cooling waters have proceeded from the mount Malaya. The Pitrikulyâ, Somakulyâ, Rishikulyâ, the Ikshukâ and that
which is the Trubha, the Langobhā, the Bālsakara, these are known to have taken their rise from the mountain Mahendra. The Rishikulya, the Kumāri, the Mandagā, of gentle current, the Kripā, (second reading, the Kraśa) the Palāshini are known to have risen from the mountain Shuktimat. They are all sacred rivers like the Ganges, and flow into the ocean; they are all mothers of the world, and are all said to possess the power of taking away sins. And there are, O most excellent among twice-born persons, other thousands of small rivers (26—31), those that flow only during the rainy season, as well as those that flow during all seasons. Matsya, Aswakuta, Kulya, Kuntala, Kāsi, Koshala, and Atharba, and Kalinga, Malaka with Biika, are generally spoken of as the provinces of the Madhvaśeṣa or central division (32—33). That province which is situated on the north of mount Sahya, where the river Godābarī flows, that is the most pleasant country in all the earth (34). The pleasant city, Gobardhana, of the high-souled Bhārgava, and Bāhlīka, Bātadhāna, Abhira, Kula, Aparanta, Sudra, Palla-ba, Charmakhandikā, Gāndhar, Yabana, Sindhu, Sauhira, Madraka, Satadruja, Kalinga, Pārada, Hārabhushika, Māthara, Babubhadra, Kaikēya, Dashamālikā,—all these the colonies of Kshetriyas, as also of Vaishyas and Sudras;—Kamboja, and Darada, Barbara, Harshabardhana, China, and Khara, Bahula peopled by men; and Atreya, Bhāradvāja, Pushkala, and Kasheruka, Lampaka, Shulakāra, Chulika, with the Jaguar, Aupadha, Anibhadra, belonging to the tribes of Kirtas;— Tamasa, Hansabhārga, Kashmir, Tungana, Shulīka, Kubaka, Jarna, and likewise Darba (35—41). These are the provinces of the north, hear from me of the countries to the east. Adharāraka Mudakara, Antargirīya, Bahirgirīya, likewise Prabanga, Rangeya, Mānada, Mānabhārīka, Brahmottaryna, Prabijaya, Bhārgava, Jneyamallaka Prājgjyotisha, Madra, Bideha, Tamralipūka, Malla, Magadha-Gomanta,—these are known to be the eastern provinces (42—44). Then there are other provinces
inhabited by the people of the Deccan:—Pundra, Kerala, and likewise, Golangula, Shailusha, Mushika, Kusuma, Basaka, Maharāstra, Māhishaka, Kalinga, all these and Avira, with Baishikya, and Adakya, and Shabara, Pulinda, Bindhya. Mauleya, Bidarbla, with Dandaka, Paurika, Maulika, and Ashmaka, Bhogabardhana, Nāshika, Kuntala, Andhra, Udbhida, Banadāraka; these are the provinces of the southern countries. Hear of the western countries from me. They are Suryāraka, Kālibala, Durga, Anikata, Pulinda, Sumina, Rupapa with Śvāpada, likewise Kurumina, Katakshara, Nasikyaba, and others that are on the north of the Narmada; Bhirukaccha, Samāheya with Sāraswata, Kashmir, Surstra, Abanti with Arbuda—these are all the western provinces. Hear of the provinces on the Vindyarange (45—52). Sharaja, Karosha, Kerala with Utkala, Uttamarna, Dāsharna, Bohja with Kiskindhaka, Toshala, Koshala, as well as Tripura, and likewise Bidisha, Tumbura and Stumbula, Pataba, with Nishada; Anaja, Tushtikāra, Birohotra, Abanti all these provinces are on the back of the Vindya hills (53—55). I shall next relate to you the mountainous countries; viz—Nihāra, Hansamārga Kuraba, Gurguna, Khasha, Kunta, Prābarana, Urna, Darba, Sakritraka, Trigartha, Mālaba, with Kirāta and Tāmasa. In these places the Yugas, Treta &c, and the laws of these are well established. This is the Bhrātabarsha, which has countries on all its four quarters (56—58). In the south, the west, and the east of it is the great ocean, while the Himalaya stands to the north of it like the string of a bow (59). This is that Bhrātabarsha, O thou excellent among twiceborn persons, which contains the seed of all that exist. It is here, O Brāhmaṇ, that according to the fruits of people’s action the state of Brahma, of the lord of the immortals, of the gods, the state of Maruta similarly, and likewise the births of deer, beasts, Apsaraś and of all reptiles, and that of the inanimate objects, are attainable. This is the field of Karma such as
exists nowhere else. Oh thou wise among Brāhmans, it is the heart's desire even of the gods to be deprived of their state as gods to come to earth as men (born in Bhāratabarsha). Man here does that which even the gods and the Asuras are not able to do. People here are bound by the chains of Karma, and are anxious to finish that Karma; they do no works moved by the least happiness (60—64).

CHAPTER LII.

KRAUSIUKHY said:—O revered one, by thee has Bhārata been duly described to me; including the lakes, the mountains, the provinces as well as those that inhabit them (1). But I am exceedingly eager to hear of the position of Hari who has been described by thee as living in Bhārata as a tortoise (2). How that bright one, the oppressor of the Asura—i.e. Bishnu, exist in the form of tortoise, and from that how are peoples' merits and demerit revealed, tell me all that in detail, from beginning to end (3).

MARKANDEYA said:—The Possessor of the six qualities and powers called Bhagas, the bright one, of the form of tortoise, exists with his face towards the east, holding this Bhārata, divided into nine parts (4). On all sides of him are stationed, in nine quarters, nine stars; and the countries that are ruled by them, hear of them, O most superior among twice born persons, with attention from me, in due manner (5). Vedamantra, Bimandavya Shalmanipā, Shaka, Ujjīhāna, likewise Batsa, Ghosha, Sankya, similarly Khasha, Sāraswata, Matsya, Shurasena with Mathura, Dharmāranya Jyotishika, Gauragriba, Gudashmaka, Udhchaka with Pāñchala, Sanketa,
Kankamaruta, Kalakoti with Pashanda, and the province of the inhabitants of Pāripatra, Kapingala, Kururbhāhya and similarly Udumbara, and Gajabhaya these are situated in the middle of the tortoise that live in the water (6—9). And the three stars Kiritā, Rohin, and Saumyā, are the workers of good and evil among these inhabitants of the central portion (of the tortoise) (10). Brishadvaja, Anjana, Jambubākhya, Mānabāchala, Shupakarna, Byaghramukha, Kharmaka, Karbatashana, and likewise, Chandreswara, Khasha, Magadha, Giri, Mithila, Pundra, Badanadantura, Prāgjyotisha with Lohita Saumra, Purushadaka, Purnatkāti, Bhadragour, likewise Oh thou twiceborn one; Udayagiri, Kashāya, Mekhala, Muskta, Tamralipta, Ekapādapa, Baridhamāna, Kosbala, are all situated in the mouth of the tortoise (11—14). And the three stars, Raudra, Punarbashu and Pushyā are stationed at this mouth. Oh Krāushtuku, hear me, I shall tell you of the countries that lie on the south feet of the tortoise. Kalinga, Banga, Jatharā, Kosbala, Mrishika likewise, Chedi, Urdhakarna, and the inhabitants of Mātsya &c., on the Vindyarange, the people of Bidbarbha, Nārikela, Dharmadwipa, similarly Alikā, Byaghragriba, Mahagriba, of Tripura, and Shmasrudhāri, of Kiskindā, ofemkuta, Nishadhā and of Katakasthala, Dashārma, Harika and the naked people of Bishāda, and Kakula and Alaka and similarly of Panashabara exist in the south east foot of the tortoise. Ashleshā, likewise the star culled the Priti, as well as the First Falguni, these three exist holding on to the southeastern foot. Lankā, Kālājina, Shaulika, and likewise the people of Nikata, and those that live in the mountains Mohendra, Malayā, and Durdara, and these that live in the forest Karkotaka, and the people of Bhirugukacca with those of Konkan, all these and similarly the people of Abhira and those living on the banks of the river Benwa, the people of Abanti, Dāsapara, and likewise the inhabitants of Akani, the Maharattas with the people of Karnata, Gonarda, and Chitrakuta, Chola and those of Kolagiri, Kraunshadwipa and
of the mounts Shankha, Sukti and Baiduryya, and similarly the people of Bāricharā, and of Kol and Charmapatta, the people of Gandhavāhya, and Para and those that inhabit the islands Krishnā; those people that inhabit the mountains Sarya and Kumada and also those of Aukhavana, with those of Pishika, and those that belong to Karmanayaka, those of southern Kurusha, and those of the hermitage of Rishika, those of Rishabha, and of Singhala (Ceylon) and the inhabitants of Kanchi and of Tilanga, Kunjara and those people that inhabit Darikaccha, and Tamraparni likewise Kukshi, these all live on the southern portion of the tortoise (15—28). The Uttara Falguni, Hasta and Chitra, O thou twice-born one, these three stars reside in the southern belly of the tortoise. Similarly the people of Bapyapāda and Kamboja, of Palhaba, and likewise of Badavāmukha as those of Sindi, and Sauvira with the people of Anarta and Banitamukha. The people of Drabana, those of Sargiga, those of Sudra, and the savage people of Krānapreyadha, the Kiratas, the Paradas, those of Pandru likewise those of Pārashaba and Kala, those of Dhurtaka and Hemagiri, those of Sindi, Kalaka, and Raivata, and those of Surashtra, and Darada, and Dravida and of Maharnava, these habitations are situate on the other one of the two southern feet of the tortoise. The stars Sāti Bishākha, and Mactin, these three (are the workers of their good and evil) (29—33). Manimegha, Kshuradri, Khanjana and likewise Astagiri, the western Haihaya, Santika Bipurashasthaka, Konkan, Panchanadaka, Baman and likewise Abara, Tarakṣbara, Angatāka, Sarkar, Shabnabeshmaka, Guruśwara, Falgunaka Benumabi—those inhabiting these places, likewise those that live in Falguluka, Ghora, Gurubha, and Kala and those of Ekekshana, Bajikesha, Dergagriba, with those of Chuleka, and Aswakesha, all these people live in the tail of the tortoise. Aindra, Mula and likewise Ashada, these are the three stars (that rule over their destinies). The people of Mandabya, and Chandakhara, and Ashmaka, and Lalana,
and Balika, and Nrisimha, and Benumati and others likewise of Balabasta and similarly those of Dharmabadha, and Aluka, and the people that live in Urukarma, these people live on the side of the left feet of the tortoise; where the three stars Ashada, Sraban and Ghanishtha are stationed. Kailash, Himabana and Dhanushman, and likewise Basuman, and the people of Krauncha, and of Kurubaka, and Kashudrabin and Rasalaya, with those of Kaikeya, and Bhogaprasta, with those of Yamana and Antardwipa, Trigartta, Agnija with the inhabitants of Ardana, similarly the people of Ashwamukha, Prapta and of Chibida who wear long hairs, those of Dasaraka and Batadhana, and Shabadhana; those of Pushkala, and the inferior Kairata similarly those that live in Takshashila; those of Ambala, Malaba, Madra, Benuka, with those of Badantika, those of Pingala, Manakalapa, Hana, and Kuhalaka, those of Mandabya, and Bhutiyubaka, Saptaka and Hemataraka; those of Yoshamati with those of Gandhara with those whose refuge is Svarasagara, those of Jaudeya and Dasameya and Rajanya and those of Shyamaka, as well as those of Kshemadhurta,—all these live in the left belly of the tortoise (34—47). Here the star is Baruna, likewise the two Praustapada. The kingdom of the Kinnaras, Pashupala, with that of Kichaka, and that of Kashmir, and likewise the people of Abhisara and those of Dabada and of Angana, and those of Kulata and of Banarashtra, and those of Saurista and Brahmapura and similarly those of Banabahya those of Kirata, and Kakshikananda, and the people of Palhaba and Lolana and those of Darbada, and of Maraka, and of Kurata and of Anadarka, and of Ekapada and those of Khasha, and Ghosha who are as faulters as the people of heaven—similarly those of Hinga with the Yabasas, and those of Chiraprabarana, those that live in Triantar and those of Puru, and the Gandharbas, on most excellent, among twice-born persons, these live on the north-eastern.
are the three stars of this region (48—53). In the regions mentioned by me the stars belonging to them cause, good and evil, O thou excellent Muni. In these countries, O thou twice-born one, these stars in the order related by me cause pain to them. While they grow and gain all sorts of good when the stars are in their proper places (54—55). The particular planet which is the lord of the particular star ruling over a country, of that country, O thou superior among Munis, both fear and happiness are caused by that planet (56). In each country, O thou most excellent one among twice-born persons, the evil or good, befall men equally, from these stars and planets (57). When the natal stars of creatures are inauspicious, the evil that befalls them is slight, and similarly by the planets also they are subjected to slight pain (58). Similarly when the star is auspicious by the sages who know all these things, it is said, that by planets in evil stations but little harm is caused to men (59). When the evil sight of the planets falls on the effects of the virtuous men, or on their cattle, or on their servants, or on their friends, or on their sons, or on their wives or their houses there is fear of evil (60). When the sight of the evil planet falls on one's own self, there is cause of great fear to men of little merit or those that are given to sin, while there is no cause of fear to the sinless (61). All the good and evil arising from either the locality or the quarter in which people live, or from their kings or from their own selves, or from the operation of the stars and the planets—all these men suffer or enjoy (62). Their mutual safety is caused by stars that are not inauspicious, and by them when they are inauspicious is caused loss of good, O thou prince among Brāhmans! (63). The position, of stars in the particular parts of the tortoise as related by me, is common to all the countries situate in those parts, and so is also the evil or good caused by them (64). Therefore
Knowing the presiding stars of the country as also the unfavourable influence of one's own (natal) stars, the wise and the good shall propitiate them according to *lokabada* (65). The desires, of the gods and Daytas that fall on the earth from the sky, are called *lokabada* (66). The learned shall duly perform those propitiatory rites nor give up the *lokabada* of those men who perform these; the coming in of evil is obstructed, and the good arises and evil is utterly destroyed, O most excellent among twice-born persons; while of those who do not observe these, they (the stars) destroy the senses, and also the household properties, &c. Therefore are the wise given to the performance of propitiatory rites, and are devoted to traditions similarly; the propitiatory rites should be performed and the *lokabada* observed whenever the stars are unpropitious (67—69). Then the wise do not work harm, do not fast, perform auspicious works, and pay homage to places of sacrifice, and perform *japa* and *homa*, and likewise acts of charity, and bathing and give up anger and other passions, and ill will towards all creatures, and practise good will towards them, avoid bad words, and similarly harsh and unpleasant words, and the worship of the stars; these should men do when suffering from evil stars. In this way, O thou most excellent Brāhmaṇ, all evils are fully remedied in men who thus control and discipline themselves. The lord, the possessor of the six high qualities, the *Bhagas*, the spirit who is unapproachable by thought, Nārāyana, who exists as tortoise in Bharata, and in whom all is established, and where the gods are also established,—has all been described by me (70—74). In this (tortoise) the gods exist holding on each to a star. There in the middle exist the carrier of sacrificial offerings—the god Agni, and the earth, and, O thou twice born one, the moon and three stars (of the signs of the zodiac) the lamb &c—exist in its middle, and the pairs &c—exist in the mouth of the tortoise, while the crab and the lion exist in the south-eastern
in the belly: the balance and the scorpion exist on the south-eastern foot; the scorpion exists on the back with the archer; the archer and the three stars commencing with the horse, exist on the north-eastern foot, while the tortoise and the fish, O thou most superior among the twice born persons, similarly exist in the northern belly of this (tortoise), while the fish and the lamb exist on the north-eastern foot (75—78). In this way are the different regions of the earth and in those regions their respective stars, and in those stars their respective signs of the zodiac, and in those signs their respective planets stationed. Therefore the evils arising from the stars and the planets are said to be Deshapida or evils pertaining to particular regions. And on these evils arising the injunction is that people shall bathe and perform hom and acts of charity. That foot of Vishnu which exists among the planets is Brahma, called even as the Narayana; he is unthinkable and is the cause and lord of the world 79—81.

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CHAPTER LIx.

O H Muni, the Bharata Barsha is duly described by me. The Satya, the Treta, the Dwapara, and the Kali, these are the four Yugas; and it is here alone that these Yugas and the four castes exist, Oh thou twice-born one! Oh Brahma, in the four Yugas, Satya, Treta &c here people lived for four, three, two, and likewise one hundred years respectively. The Barsha Bhadraśhwa by name that is situate to the east of Debakuta, at the back of the Prince of mountains, hear
of it from me. In this Barsha, Swetaparna, and Nila, and the most excellent among mountains, Shaibāla, Kamanja, Panaṣhaḷāgra, these five are the Kula mountains; their offsprings there are many others, small mountains (1—5). In them are a thousand provinces, of various kinds, that appear like flowers, and the table-land of these smaller mountains is clean and auspicious looking (6). Shīta, Shankābati, Bhadrā, Chakrabarta, these and others are the rivers in this Barsha,—they are all of great extent, and the carriers of great volumes of cooling waters. The men in this Barsha are possessed of the glamour of pure gold and mother-of-pearl, associates of the gods, righteous, and the length of their life is a thousand years. Among them there is neither good nor bad, all of them look on this creation with an equal eye, and they are endowed with the eight natural virtues of indifference to the conflicts of heat and cold &c—There the four-armed god Janaraddana, exists as Aswashīra, adorned with three eyes, and having head, breasts, the reproductive organ, the feet and the hands. Of him, the lord of the world is this to be known as the property (6—11). To the west of it is the Ketumala Barsha; hear of it from me. Bīshāla, Kambala, Krishna, Jayanta, the mountains Hari, Bishoka, and Bardhamān, these seven are the Kula mountains here. There are a thousand other mountains wherein people live. The Manlaya, the Mahākāyā, the Shakapota, the Karambakā, the Angulā, and others, hundreds of peoples live there, who drink the waters of the Rangkshu, the Shyāma, the Kambalā, the Amoghā, the Kamini, and of a thousand other great rivers (12—15). The duration of human life here is the same as in the previous Barsha, and Hari, the possessor of the six great qualities, the Bhagas, exists in the form of the boar with his feet, breast, back and sides, all like the boar,—in this Barsha, which has three stars attached to it, and all these stars are propitious. Thus then, is the Ketumāla Barsha described to you, O most excellent Muni, by me (16—17). Next I shall
fruits of honey and they constantly bear flowers and fruits; and they produce cloth and in their fruits are produced ornaments; those trees are able to fulfil all desires, and bestow the fruits of all sorts of wishes (18—19). The earth is made of precious stones and metals, the air is sweet-scented and pleasant during all seasons. Men, who fall off from the region of the gods, are born there. They are born in pairs of males and females, who live for equal periods, and are attached to each other, even as the Cakrabakas (20—21). The duration of their life is fourteen and a half thousand years. In that Barsha Chandrakânta, and Suryakanta these two princes of mountains are the Kulâcalas; and between them the great river Bhadrasomâ flows on the earth and the current of its waters is pure and without any unclean things. Similarly in the northern part of this Barsha there flows a thousand other rivers, some of whose currents are of ghee and of some of milk. In that Barsha there are likewise many lakes of curd, and many smaller mountains; and many kinds of fruits whose flavour and taste are like those of nectar, are there in the forests of that Barsha, which number hundreds and thousands. And there Vishnu, the possessor of the six great qualities, the Bhagas, he whose face is towards the east, is of the form of fish (22—26). O thou most excellent among Munis, there the stars are nine in number arranged in groups of three, and the quarters are also divided into nine parts. In the ocean (of this Barsha), one island is Candradwipa and another likewise Bhadradwipa and these, O thou great Muni, are well-known as sacred among places in the ocean. Thus is the Kurubarsha described by me to you, O Brâhmana. Hear from me now all about the Kimpurusha and other Barshas (27—29).
I shall presently describe to you, O thou twice-born one, that which is Kimpurusha Barsha, where the duration of the life of men with well-grown bodies is a ten thousand year; where men and likewise the women are without disease and without bereavement. The Plaksha tree there is said to be as big as in the garden of the gods—Nandana. Those men always drink the juice of the fruit of that tree; and the women have permanent youth, and are possessed of the sweet scent of the lotus (1—3.) Next by me will be described the Hari Barsha which is situate next to the Kimpurusha Barsha. The men there are born with the glamour of gold,—they have all fallen off from the region of the gods, and are in every respect possessed of the beauty of the gods. In the Haribarsha, all men drink the auspicious juice of the sugar-cane. There old age does not oppress people nor make them lean in any way; as long as they live they live free from disease (4—6). That which has been described by me as Ilabrita, is the Meru Barsha; it stands in the middle—there the sun does not burn, nor do the men there become infirm and decrepit; there the rays of the sun or the moon do not gain their own objects (they do not give light); nor even the rays of the stars and the planets; there the glow of the Meru is the most superior light. There men are born having the colour and brightness of the lotus and eyes like the petals of the lotus and the sweet scent of the lotus, and who live on the juice of the Jambu fruit. (7—9.) The duration of life is thirteen thousand years, in Ilavrita which exists like a saucer in the body of the Meru. There the Meru is the great mountain. Thus is Ilavrita Varsha described.
There too the Nyagrodha tree is of exceeding height and of green leaves, and drinking the juice of the fruit of this tree, so they live. There the duration of life is a ten thousand years, and the men enjoy the fruits thereof; they are distinguished for their affections, and are pure, and devoid of old age and bad smell (10—13). From that to the North is the Barsha called Hiranmaya, there the river is the Hiranvati brightened by immense lotuses. Men there are born of exceeding strength and full of vigour, and of the form of Yaksha, and possessing great energy, riches, and pleasant to look at (14—15).

**CHAPTER LXI.**

**KRANSTIKI said:**—O Mahâmuni, what I asked thee has been duly described by thee,—namely the positions of the land and the waters and likewise their measurements and the stars; and their position and measure, and also of the three lokes, Bhu &c., and all the nether worlds,—and likewise has the Manwantara of the Swayambhuta Muni, been described to me—O Muni, I desire to hear now of the other Manwantaras with the masters of those Manwantaras, and the gods, the Rishis, and the sons of the Manus and the kings (1—3).

**MARKANDEYA said:**—After that Manwantara called the Swayambhuta, which has been described to you by me, there was another Manwantara, called the Sanâsika Manwantara, hear of that from me (4). A certain superior person among the twice-born castes lived in the town of Arunâspeda, on the
banks of the river Barunā, O Brāhman, who was in beauty even as the twins the Aswinis (5). He was of a mild disposition, living by righteous occupation and learnt the Vedas and the Vedāṅgas in all their entirety, a lover of guests, and the shelter of persons coming to his house after night fall (6). But he had this idea, "I shall see the whole world, which contains most pleasant forests and gardens, and is adorned with many cities (7)." Then once upon a time came a guest to his house, who knew of the virtues of many herbs, and was an expert in magical formulas (8). This (guest) having been served by him with a mind purified by reverence, told him of many countries, and beautiful cities, and forests, and rivers, sacred and extensive, and mountains. He then being possessed with admiration addressed that most superior among twice-born persons (thus) (9—10). "Thou must be overtaken by extreme fatigue for having seen many places, but thou art not very old, nor hast thou gone very far away from youth, O thou twice-born one, how dost thou in this short period travel all over this world (11)."

The Brahmana said:—O Brahman, by the power of a herb sanctified by magic formulas with unobstructed movement, I walk a thousand Yojana in half a day (12).

Markandeya said:—Then that Brahman again spoke to him thus with due respect, being possessed by unshaken faith in his words (13). "Grant me this favour, O thou possessor of the six great qualities the Bhagas, of the power born of magic or mystic formulas. I have got a very great desire to see this world (14)." That Brahman, of a generous mind, gave to him the feet-salve and also influenced the quarters named by him by the power of mystic formulas with great care (15). Then, O thou most superior among twice born persons, that twice born one, having covered his feet with that salve, with a view to see it, went to the Himalays that have many springs,—thinking that while I shall go a thousand Yojana in half a day in the other half I shall return (home).